

With the Literary Guild

Story Is Told of Christian Work Now Being Done in Northern China

"Greetings from Tungchow" is the title of a pamphlet in which is outlined the work of the Christian missionaries in Northern China, two of them being Mr. and Mrs. Dean R. Wickes, sent there by Central Union church of Honolulu. The pamphlet contains six chapters. One chapter will be printed each week on the church page of the Star-Bulletin.

FOREWORD.

Tungchow, the Ship City. In an old, old country that counts its years by millenniums, rather than by centuries, lies an inland city that is, none the less, known as the "ship city."

For six hundred years it was the port of Peking, and an endless, crooked line of quaint, high-powered galleys, languid from the journey from all parts of China, crept up the Grand Canal and the Pei river to the gates of the city, these disgorging their millions of sacks of tribute rice, to be stored in enormous, prison-like granaries until such time as the swarms of sleek officials in charge saw fit to forward it to the emperor's feet, by the massive stone road or the five-locked canal. Fat fortunes came a-sailing up to Tungchow's walls on those sleepy tribute ships, as well as the emperor's rice, or the priceless bits of porcelain and carved work, or strange tropical fruits; and because of what the ships brought, the city waxed rich and famous.

Not only so, but the city had of old laid claim to being itself a ship. When first the broad, battlemented walls that now enclose it were laid, the space within was long and narrow, rather than foursquare. Near the north gate, somewhat later, sprang up a graceful, ivory-tinted pagoda. To descend the steps, there to press down the faithful eyelids of that great dragon who by one wink could shake the earth.

But to the smiling city, rubbing its hands in satisfied pagan joy over its gorgeous temple and maidens and gay streets, basking contentedly in its big "place in the sun," came clouds, black clouds that sent down floods of gray rain for which there was no escape over the great flatness that stretched about. The great sea dragon himself came floating up the swollen river and carried off huge timbers for his palaces under the sea. The terror-stricken people poured their gifts at the feet of their wise men and soothsayers.

How could they save the city?—save themselves? The mystic answer was ready. To show themselves more edified than the fabled gods who were evidently seeking to destroy the great, prosperous city in the swirling yellow waters, let them make their city into a ship, which could bid defiance to the floods of the gods. Long, narrow, the slender pagoda its mast—even the gods could see it was like a ship! To make sure, a great hole was pierced in the eastern wall, and massive chains dangling a huge anchor were run through. (Who doubts this tale may behold there the chains to this day! "And lo," the chroniclers tell us, "because the gods beheld it a ship, never did the floods overcome it.")

But the envious gods had other weapons than floods. They sent perverse blindness of spirit, and misfortune after misfortune: upon the proud ship's people, till there was left but a shell of the city that had been.

Some fifty years since, before its glory had quite waned, a few foreigners quietly made their unwelcome homes in the heart of the Ship City, in the face of cold scorn and insult they urged tidings of good things upon the ears of the bitter people, and bade them not regret the crumbling of fortunes, of great temples and tawdry idols. They started schools, they preached, they healed, they lived, till a new life began to gleam here and there amid the ruined hopes of men and women. Those who followed them to the gray old stricken Ship City said, "You the brief chronicle written hereafter that you may know how the little, wandering flames lighted so long ago have, within the past year, burned together into a steady beacon, till the Ship City once more has hope to give gifts unto men."

CHAPTER I.

Where Christianity Steers Instead of the Dragon; Why Everyone Goes to the Street Chapel.

At the central point of the Ship City, where East street pours its unceasing flood of men and donkeys, carts and richwags into the equal flood that surges back and forth along the great street leading north from the north gate, near the pagoda, to the south gate, stands the chapel, just south of the drum tower.

In the "shops on these thronging streets," where you may find, in quick succession, from every province of China do business. Only a small minority are Tungchow-born. Merchants trained in Tungchow go to the far ends of the empire. And the ends of the empire meet in Tungchow. The missionary sat in the prosperous shop of man from the Province of Shensi and asked him why he had not set up business in his own town. The shop-keeper chuckled in some embarrassed, and said:

"We Shensi people are famed for blurring out what is in our hearts. I am going to tell you the real reason. If I opened a shop in my home town, all my friends would buy on credit; and I could not refuse to sell that way to my friends, and they would never pay. And if I began to make a little money, money that ought to be building up my business, all my relatives would borrow of me; and I couldn't refuse to lend to my relatives, and they would never, never repay. So I do business in Tungchow and venture home only once in two or three years."

"The lot of you shop-keepers is hard," said the missionary. "The more your friends, the unhappier you are! But at the chapel are friends who want neither to borrow of you nor to buy on credit. Won't you go?" "Yes," said the shop-keeper, "I'll go."

"So the shop-keepers go. For the chapel is a friendly place. A Chinese preacher welcomes them there, a man with a rare talent for friendship. The missionary dropped in at a restaurant for his evening meal (for which he was brazenly undercharged). The proprietor seated himself in a customer's seat. The missionary asked him what he thought of the "Doctrine of the Way." "I don't understand it," he said. "But I'm teaching my twenty-five waiters and cooks the New Testament and the hymns you sing every night. I'm too slow of speech to proclaim the Way, but whatever I can do to help I'll be glad to do."

Why the Apprentices Go. Apprentices and clerks lead, in the Ship City, a busy, thankless life. They do some thinking, it is true, on themes outside their business; but they have little chance to express their ideas, or to exchange them with men of another class. So the chapel decries that one night a week should be for discussions.

No limits were put on the topics to be chosen, nor upon freedom of speech; save that order must be maintained, and an equal opportunity given to all. At first, when the visitors were still shy, the presiding officer, a Christian, would himself propose topics of general interest, carefully avoiding subjects that are too distinctly religious. But soon the audience took the choosing of themes into its own hands. The missionary's breath was taken away when, on one of those early evenings, a carpenter's apprentice stepped forward and said he proposed to discuss five reasons why religion is an important, everyday concern of everybody. He wrote down his main heads on the blackboard and spoke for half an hour with genuine persuasive eloquence.

That was three years ago. Since then the Saturday night meetings have been the most popular meeting of the week.

So the apprentices and the clerks go. For the chapel is a democratic place. Now the chapel wanted to do all it could to serve the community, to which it was continually preaching a gospel of service. And there were many things the community needed to know. So Thursday night was set aside for lectures; lectures on education and schools, on physiology and hygiene, on physics and chemistry, on government and farming, on business and banking.

There is a college in Tungchow, and the members of the faculty take turns at the lecturing. The doctor does his share. Dr. Arthur H. Smith is the most popular lecturer of all. There is a Christian who has tried many new methods of farming on a great tract of land south of Peking, and who is establishing a model dairy in Tungchow. Till he fell ill, he used to lecture. Occasionally a friend comes down from Peking. Most of the lecturers are Christians, but once in a while a sound old Confucian is invited to speak.

The governor of the district resides in the Ship City. He has a pet project of establishing a model village in the district and would like to make his experiment on a Christian village, at least far in advance of the ordinary Chinese community. Also he has a passion for establishing schools. Besides the governor, many of the members of the chamber of commerce and some of the literati, proud of their ancient Confucian training, are likewise public-spirited, progressive men. The chapel has already become so truly the center of the community that it affords the best channel through which to share ideas with the town. So officials and men of education go to the chapel. For it is an intelligent, progressive place.

When the Audience Interrupts. Not long ago the head of the National Y. M. C. A. Lecture Bureau, a Chinese, was delivering a fascinating, illustrated lecture on education to all manner of audience in Peking. He consented to repeat his lecture five times in Tungchow; five times, because the chapel, with the best intentions in the world, is distressingly small.

The governor of the district presided at the opening lecture. In the front row was the president of the chamber of commerce. In the midst of the lecture a comparison was drawn between literacy in Germany, France, Great Britain, the United States, Japan and China. Upon press-

News and Notes From Hawaiian Mission Board

Dr. Robert Day Williams has been appointed the new chairman of the religious education committee in place of Rev. A. A. Ebersole, resigned.

S. Fujii, formerly a student at the Bible school of the board, sailed for the coast on the Ventura on Thursday to enter the Pacific Theological Seminary at Berkeley, Cal.

Last Sunday morning the services at the Young Peoples' League were conducted by Miss Cabot, owing to the indisposition of the Rev. Akiko Akana. Akana will soon be about again.

The secretarial council held a meeting on Wednesday morning. This new organization holds meetings every Wednesday, except during "board week" at which time it meets on Thursdays.

Rev. C. M. Kamaikawioole, pastor of the East Hamakua church, has recently made a trip to Kawai to visit one of his daughters who had undergone an operation. Kamaikawioole has returned to his parish on Hawaii.

Rev. R. B. Dodge, W. B. Coale and F. N. Coker of Maui spent the first part of the week on the Island of Molokai. Leaving Lahaina last Saturday they landed at Paikou and spent the night and Sunday at Kuluahua inspecting the work in that section, as well as arranging for the repair of the large church building in that community. They also visited Waialeale and Halawa looking into the condition of the church buildings in those places.

Word has reached the board office of the death of Mrs. Mary Kaal, wife of the pastor of the Siloama church at Kalaupapa, Molokai. She had been ailing for some time at her old home in Waialeale, on the southern coast of Molokai. Although chosen as a delegate of her church to the annual meeting at Hilo, she was unable to go because of weakness. She leaves behind her to mourn her loss one daughter and one son, as well as her husband.

Plans are being made for the new year of the Honolulu Bible Training School. The enrollment will probably exceed 125 and the faculty will be increased to meet the needs of the increased registration. Miss M. Cabot, the new secretary of the school, is preparing for the new school and improved work for the incoming year. The building is being prepared for its increased use by having several movable partitions placed in such a manner that the room may be divided easily into seven rooms or may be made one large auditorium.

Rev. and Mrs. George L. Kopa of Kohala, Hawaii, are enjoying their vacation in this city. Kopa is pastor of the Hawaiian church at Iole, North Kohala, and is regarded as one of the most active ministers in the service of the board. He preached at Kaunakakai church the first Sunday he was in Honolulu and at Kawaiahaeo church last Sunday. Tomorrow he will preach to the members of the Haleiwa church who are now occupying the hall of the charity society during the time the repairs to the church building are being effected. Last Sunday Rev. H. P. Judd preached at Waialeale in the morning and to the boys of the industrial school at Waialeale in the afternoon.

ing successively a row of buttons, strips of cloth flew out to represent by their comparative lengths the respective numbers of illiterates per hundred of population in those countries.

As the moment for pressing China's button approached, the head of the chamber of commerce leaped to his feet. "Don't press that button!" he cried. "We are all of us sore enough at heart as it is. We had just established a republic and were full of hope for better things. They've taken our republic away. And now you come, to reveal our shame. We can't stand it." And indeed many strong men in the audience were not far from tears.

Next morning early came a rather pompous "invitation" from the governor. The lecturer must remain a half day longer than he had planned, to deliver his lecture a sixth time, in the theater of the chamber of commerce, for the benefit of the head men of all the villages within ten miles of Tungchow. Already sixteen yamen runners had been despatched to invite them. (To ensure faithful delivery of the invitation, the runners were all to receive a sound beating unless at least four hundred guests appeared, on time!)

At the close of that lecture, the governor explained in detail the taxes that had been recently levied for education, telling the exact amount of the taxes, and advising the head men of the villages not to pay a penny more to extortionate tax-collectors!

Military officials, by the way, and others in the Ship City are eager to contribute funds to establish a model school, if only the chapel authorities will administer the funds and manage the school.

Who Does the Preaching? When the meetings first began of the chapel, there was a distinct dif-

DR. BROOKS AND WIFE WILL SAY ADIEU TUESDAY

Will Be Guests at Farewell Reception Held at Central Union Church

Dr. and Mrs. R. C. Brooks of Berkeley, Cal., who have been spending the summer in Honolulu, where Doctor Brooks has been supplying the pulpit of Central Union church, will be at home to their friends in the parlors of the Central Union church on Tuesday evening, August 22, from 8 to 10 o'clock.

Besides possessing the gift of storytelling to a marked degree, Mrs. Brooks is also a vocalist of charm and distinction. Many of her friends have been anxious to hear her sing and in response to their requests between 8:30 and 9 Mrs. Brooks will give a group of songs, including among them some appealing lyrics of childhood. Miss Pearl Southerland will accompany her.

By this informal reception Dr. and Mrs. Brooks hope to be able to see again some of the many friends who have welcomed them to Honolulu as well as to make the acquaintance of any who would be interested in coming. The invitation is an all-embracing one and no invitation cards will be sent out. Since Dr. and Mrs. Brooks will be leaving on the Matsushiro the next morning this will be almost the final opportunity of seeing them before they sail away for their Berkeley home.

"CALL OF CHRIST" TO BE SUBJECT OF FINAL SERMON BY DR. BROOKS

The last talk in the series of Sunday evening services held by the Y. M. C. A. and the Y. W. C. A. will be given by Dr. R. C. Brooks tomorrow night at the opera house. Doctor Brooks will speak on "The Call of Christ."

The popularity of the meetings has been bringing out large crowds during the six weeks. It is expected that the many friends of Doctor Brooks will attend the last service. The meeting will be featured by a special musical program. The Kamehameha club has prepared a special number for the closing service.

ference in social standing between the men who formed the audience five nights in the week at the evangelistic meetings and the men who would attend a lecture or a discussion meeting. Now that difference has almost vanished. Night after night substantial men fill the hall to listen to the gospel. Sometimes the Chinese preacher talks, occasionally the missionary. Or the vigorous old man, an official loved and respected under the Manchus, who devotes his whole time now to the gospel, without thought of wages. Or that young fellow, member of the best known family of the north island, who first studied the gospel at the chapel, and is now a deacon in the church. Or that other young man who came into the church not many months ago from one of the literati families; and has no other thought but the gospel. He is head of the Sunday school at the chapel on Sunday afternoons, an eager teacher of the Way.

Night after night, too, when the meeting in the front hall is ended, or even simultaneously with it, a group of men gather for prayer and informal Bible study in the smaller room at the rear. It has been difficult to get men to do consecutive study. By day they are busy, and at night up to the end of 1915, a plan was tried that had long been in the missionary's mind. Instead of the traditional "station-class" that meets for a month by day, a night class was opened for a course of six weeks. Half the time was spent in a regular course of Bible study. The remainder was divided between classes in geography, in hygiene, and in current events.

Twenty-five men enrolled their names, completed faithfully the course of study, and received diplomas at Christmas time. So vigorous and interesting was the instruction given that many who were enrolled came each night to sit and listen. Already there is demand for another such class, with promise of a far larger enrollment.

Though evening is the time when citizens of the Ship City find it easiest to attend the chapel, yet the chapel is open all day long to men who come to the city to do business, and who like to come in to listen to the preaching, or to chat a while about the Way.

Chapel and Church. Slowly men are being won through that little meeting-place in their midst, open by day and by night, which they all understand and to which they all go, to enter the great church that stands two miles away on the edge of the Ship City, in a quiet place which men's wives and daughters are also at liberty to attend, to worship with them. Fifty men from the chapel entered into that church in the year 1915. There will be twice as many in the year that lies ahead of us.

(To be continued.)

Sunday Services Will Be Held In Churches of City

CENTRAL UNION CHURCH. Rev. Doremas Scudder, D. D., minister.

The Bible School. General assembly in Bible school rooms, 9:45 to 10:10 a. m.; kindergarten "Sunbeam class," parish house 10 a. m.; primary department will meet with general assembly in the Bible school rooms; adult class, church parlor, 10 a. m.

11 a. m.—Morning worship. Sermon by Rev. Raymond C. Brooks, D. D., "The Symphony of Character." The congregation is urged to attend the special union gospel service under the direction of the Y. M. C. A. and Y. W. C. A. held at 7:30 o'clock in the Opera House Sunday evening. Doctor Brooks will speak on "The Call of Christ."

A cordial invitation to these services is extended to all, especially to strangers and visitors in town.

FIRST METHODIST CHURCH. Victoria street and Beretania avenue. Leon L. Loofbourov, minister.

11 a. m.—Morning worship. Sermon by the pastor on "Everyman's Christ." 7:30 p. m.—Evening service. Topic: "Life's Dead Sea." Services out of doors if weather is favorable.

The Sunday school meets at 9:45 with classes for all ages and a cordial welcome.

The Epworth Leagues meet at 6:30.

METHODIST CHURCHES. William Henry Fry, D. D., superintendent of Hawaiian Mission. Office at First Methodist church residence, 2020 Kamehameha avenue.

English-Speaking. Rev. L. L. Loofbourov, minister. Corner of Victoria and Beretania streets. Sunday services at 11 o'clock in the morning and 7:30 o'clock in the evening.

Japanese. River Street Japanese Church. Rev. C. Nakamura, pastor. Corner River street and Kukui. Sunday school, 9:45 a. m.; public worship at 11 a. m. and 8 p. m.

South King Street Japanese Church. Rev. G. Motokawa, pastor. Corner South King street and Punahou. Sunday school, 9:45 a. m.; public worship at 11 a. m. and 8 p. m.

Korean. First Methodist Church—Rev. H. J. Song, pastor; Rev. H. S. Hong, assistant pastor. Punahou street between Hotel and Beretania. Sunday school, 9:45 a. m. Public services at 11 a. m. and 7:30 p. m.

Nuuanu Mission—Rev. H. S. Hong, acting pastor. Puunui street, Nuuanu Valley. Sunday school, 9:45 a. m.; public worship at 11 a. m. and 7:30 p. m.

Filipino. Filipino Methodist Mission—Rev. C. C. Ramirez, pastor, 445 N. King street, near Liliha, phone 5029.

Sunday services: Sunday school at 10 a. m. Paul Steel, teacher. Public worship at 11 a. m. Epworth League at 7:30 p. m. Prayer meeting every Wednesday evening at 7:30.

THE CHRISTIAN CHURCH. 1506 Kowalo St. Take Punahou car, get off at Kewalo street and walk toward the sea about 400 feet.

David Cary Peters, minister. Residence: Sixth avenue, Kaimuki. Office at the church. Residence phone, 3797; office phone, 3790. Office hours, 9-11 a. m. and 1-2 p. m., except Saturday and Sunday at the Y. M. C. A. 12-1 noon on Fridays.

Preaching service: 11 a. m. and 7:30 p. m. each Sunday. There will be no evening sermon until August 27, owing to the union meetings in the opera house.

The Bible school: Alice L. Hopper, superintendent. Phone 4446. All classes have been discontinued for the summer vacation, but will resume work again the second Sunday in September. However, there is a short service held at ten o'clock Sunday morning, without classes, for those who care to come.

Y. P. S. C. E.: Sunday meetings adjourned until September 1.

C. W. B. M.: Mrs. I. J. Wilson, president; phone 2320; meets fourth Tuesday of each month at 2:30 in the ladies' parlor at the church.

L. A. S.: Mrs. W. R. Foster, president; phone 5311. Meets at 2:30 p. m. in the ladies' parlor of the church on the second Tuesday of the month.

Official board: Meets on the first Monday in each month at 7:30 in the office of the church.

Mid-week meeting: The union mid-week meetings having come to a close, the meetings in this church have been resumed and will be continued during the summer.

The Thursday morning meetings are being continued.

CATHOLIC CATHEDRAL. Cathedral of Our Lady of Peace, Fort Street. (Rev. Libert. Bishop of Zeugma; R. F. Maximin, Province.) Sundays—6 a. m. mass with sermon in Portuguese; 7 a. m. mass; 8 a. m. children's mass with sermon in English; 10:30 a. m. high mass with sermon in Hawaiian; 11:30, catechism in Hawaiian; 2 p. m. adoration; 7 p. m. sermon in Portuguese; benediction of the Blessed Sacrament. Weekdays—Masses at 6, 6:30 and 7 a. m.

(Continued on Page 21.)

Saturday's Sermonette

By LELAND H. TRACY, St. Clement's Church.

WORKING WITH THE DIVINE

"Applied my heart unto every good work that is done under the sun."—Job, 8:9.

Our work will have a reasonable reward and our hope a sound basis on which to build. If history and science have established anything, they have shown that there is an intellectual unity and order in the world in which we live. And what is the law of the universe? The higher force always conquers the lower. The higher animal, like man, always conquers the lower one, the horse. The higher race, a Hebrew, always conquers the lower, the autochthony. The higher motive, love, always conquers the lower, the Philistine. The higher cause, democracy, always conquers the lower, envy and hate. The higher person, Jesus, always succeeds, while the lower, Pilate and Judas, go to the wall. This certain victory of right over wrong, of truth over error, of love over hate, makes it a joy to work. The cause loved inevitably triumphs. Our fathers for generations have certified the intellectual order at the heart of the universe. We work, therefore, under the direction of a World-Thinker, a Divine Artist and Architect.

Our fathers also discovered a moral order in the universe, and this makes work worth while and high hope reasonable. The universe is friendly to the good man, to the man who obeys his higher laws of existence, but very harsh toward the bad and disobedient man. The world is not the same world to Jesus and to Judas. The laws of right and wrong found in the Bible are not created, but are outgrowth of the demands of man's higher nature. These laws are sleepless in their vigilance, and remorseless in their penalties. Some hand has dug a great chasm between righteousness and iniquity, between St. Paul and Nero, between Hades and the Christ. The universe hates the liar and the glutton and the thief—those who refuse to live under her laws, but bears herself like a lever toward the man who pursues temperance and frugality, sympathy and service. The man who is loyal, the man who serves—nature lifts him upon a pinnacle. Happiness bubbles like a spring in the soul of the righteous. He is at peace with himself, and the universe is friendly. Mark the upright; the end of that man is peace. This is history, this is the experience of our fathers. This is not theology—this is observation, this is life.

And the past, when rightly remembered, tells us that there has been a guiding influence in man's life and a divine voice whispering to the pilgrim, a divine leader laying out the plan, and a divine presence completing man's incompleteness. And what have our fathers found out of Christ's continued presence with those who seek to do His will? Of a truth the promise, "It is as easy as I go away, that I may return and remain with you always," has been literally fulfilled.

Then children were exposed and sold as slaves, now they are loved in homes innumerable, built for orphans. Then slaves were tortured, now fetters have fallen. Then woman was a chattel, now Mary and Martha have become queens. Once the sick and the aged were cast out, now they are sheltered like flowers. Once the insane were put to death, now they are healed of their brain malady. A new spirit has come into the air. The whole world has changed and is changing, for man is working with God, and in the strength of the divine is applying himself "to every good work that is done under the sun."

World's Strides In Temperance

Another Liquor Scheme?

A Parkersburg banker called the attention of the West Virginia board of trade to a letter from an outside advertising man who stated that several foreign papers published in New York, Milwaukee, and elsewhere, announced their intention of printing a West Virginia edition in August. The reason given for such a special edition was "that foreigners are leaving West Virginia in great numbers."

The board of trade conducted an investigation. Night letters were sent to the principal cities of the state by the secretary of the board, making inquiry concerning the situation in these cities. Commercial associations in Wheeling, Clarksburg, Bluefield, Charleston, Huntington and Elkins all responded that there is no such exodus of foreigners from these communities. The Elkins Commercial Club said that there are more foreigners coming to that section than are leaving it.

Can it be that this is another scheme of the liquor interests to put West Virginia in a bad light, insisting that the men who have come into the state from Europe's shores will not stay because they cannot have their booze? Saloonkeepers' Mortality Rate. Detroit saloonkeepers have proved poor insurance risks the past year. Of the 1377 men who, 39 have died, a rate of almost 30 per 1000, while the normal death rate for the city is only a trifle over 15 per 1000, including deaths among infants.

The Detroit Times explains the matter as follows: Drink is the cause of the high mortality rate among saloonkeepers. The saloonkeeper who is a teetotaler is a rare exception. Bright's disease is often brought on by excessive drinking. Pneumonia is nearly always fatal, when the constitution of the victim has been impaired by strong drink.

Bishop Urges Fight. Another of our bishops has spoken out plainly about the drink problem. The Rt. Rev. Chas. P. Anderson, bishop of Chicago, in an address given at the Majestic theater, said: "It is probable that we will look back upon our now look back upon slavery as an institution. Every man and woman of the Episcopal church should take a leading part in this great movement.—The Living Church, July 1, 1916."

The Atlanta (Ga.) Constitution, reliable and conservative, sums up the prohibition situation in Georgia in the following paragraph from an editorial of recent date. The editor's conclusions are based on reports he has received from special correspondents of the Constitution in all the larger cities of Georgia:

From Rome, Columbus, Macon, Augusta and Savannah come reports of a remarkable decrease in the number of arrests for drunkenness, and in some cases as high as 60 to 70 per cent, and the story of Atlanta's of equal interest and wonder. In other words where 100 persons were formerly arrested and perhaps fined or given stockade sentences for drunkenness, there are now but 30 or 40 at the stockade.

From the standpoint of good order and decency, if not of morality, Georgia communities are therefore 60 to 70

per cent better off than they were under the conditions prevailing prior to May 1. And the editor of the Constitution concluded that Georgia is developing a better and happier citizenry under the law which has removed intoxicating liquors from easy reach of the people.

The Other Fellow's Boy. The Detroit Times tells of a businessman of that city who was approached the other day by a saloonkeeper who asked him if he had a position open in which he could place his son. In a conversation concerning the matter, the saloonkeeper said: "I know my son was a little bit wild and reckless for a time, and it is my fault because of the business I am in. I think I have him straightened out now, and I want to place him outside of and away from the saloon and put it up to him to make good in a respectable line of business."

The businessman promised that at the first opportunity he would give the boy a chance. What did the saloonkeeper do then?

"The Times goes on to explain: Then he went back to his saloon; put on his white apron, and was ready for the sons of other fathers, as they might drop into his place, to sell them his beer and his whisky, and to give them their start on their way down the grade to the helpless state of red-nosed incompetence and undesirables."

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